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Lectures on Humanism, with Special Reference to its Bearings on Sociology.

By J. S. MACKENZIE. London, Swan Sonnenschein & Co., Lim.; New York, The Macmillan Co., 1907. — pp. 243.

This book, which is the outcome of the lectures delivered by the author at Manchester College in 1906, as the Dunklin lecturer of Sociology, is a popular presentation of the fundamental principles of teleological idealism in their bearings on important spheres of human thought and action. Professor Mackenzie does not hope to be able to accomplish more in this series of lectures than to awaken reflection and suggest directions in which further light may be sought. I think that this hope is fully realized, and that the little volume performs even more than it modestly promises. It will prove of service to the general student seeking to acquire a general philosophic insight into things, and it cannot fail to give the specialist who may read it a wider outlook upon his field. The writer's sane and impartial judgment, his clearness of thought and expression, his broad scholarship, and his fine ethical spirit particularly qualify him for the task he has set himself, and make him a fit interpreter to the larger public of the significance of philosophy for life.

By humanism Professor Mackenzie understands, not the recent theories that have been put forth under that name in England, but "the attitude which seeks the key to the world in the life of man, or, at any rate, the key to man's life within himself" (p. 14). It is the attitude which tries to interpret man in his own light and the universe in the light of man, and is used in antithesis to naturalism, which seeks to interpret the material universe in its own light and man in the light of the material universe. Humanism emphasizes such conceptions as thought, purpose, quality, and value in studying the higher aspects of life; naturalism attempts to understand the world by reference to matter and motion and other cognate conceptions. After making clear the humanistic position and showing its significance in human thought (Lecture I), Professor Mackenzie traces its development through the history of philosophy (Lecture II), and then points out its philosophical implications (Lecture III). In Lectures IV, V, VI, and VII, the sociological bearings of the humanistic attitude are brought out, that is, its fundamental conceptions are applied in the field of politics, economics, education, and religion. Lecture VIII is devoted to a critical examination of the limitations of humanism. In a concluding lecture, the ultimate implications of the position are more fully set forth and some of its difficulties removed. Fundamental concepts like quality, teleology, causation, time, good and evil, are discussed briefly, but sufficiently at least to give the reader an idea of the author's metaphysical point of view. The universe is conceived by him as an ethical unity, in which the most excellent forms of life are developed through a continuous process. This reality has to be thought of as a many in one, having as its material basis a finite material system bound together by unity of system and persistence of motion throughout the whole of its incessant

changes. "Within this material system various qualitative differences emerge. There grows up, in particular, by gradual development, the vast series of living forms, with man at their head, in whom first the universe comes to consciousness of itself; and it is in the more and more perfect working out of this life, so far as we can see, that the ultimate meaning of the universe is displayed" (pp. 229 f.). We cannot explain the spiritual life of man by any of the lower and less comprehensive facts around it, it must be explained from within. Our universe must somehow be an intelligible system, and some form of humanism is the only way of making it intelligible to ourselves. And though our philosophical system will probably always be of a somewhat tentative character, yet we need not despair of seeing it sufficiently completed to become a guide, a power, and an inspiration in our lives.

FRANK THILLY.

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Religion, critique et philosophie positive chez Pierre Bayle. Par JEAN DELVOLVE. Paris, Félix Alcan, 1906. — pp. 446.

We have here the most comprehensive and thorough study of the work of Pierre Bayle that has thus far appeared. In the opinion of Dr. Delvolve, Bayle was one of the most celebrated, and yet least understood, of the philosophers of the seventeenth century. Not one of his contemporaries penetrated the depth of his thought or appreciated the true significance of his writings. He did not take the place in the history of human thought which he deserved because his ideas were so original, were not presented in systematic form, and were scattered through a great mass of writings. For the same reasons his influence made itself felt but slowly and imperfectly; he exercised what Dr. Delvolve calls an "anonymous" influence upon the development of thinking. The French philosophers of the eighteenth century seldom mention Bayle's name, but they draw copiously from his *Dictionary*. He influenced, among others, the Encyclopedists, Voltaire, and Holbach, but only one of the eighteenth century thinkers understood and employed his method, and that was Montesquieu.

And it is in his method that Bayle's originality and the interest attaching to his work lies. He alone of his age held that the critical knowledge of *facts* is the touchstone of *all* truth, in the field of history and morals as well as in physics, and that such knowledge is capable of supplying positive equivalents for theological systems of the universe and of morals. The application of this method to religious problems results in a destructive criticism of religion, regarded both as a revelation and as the sum-total of philosophical reasonings. Bayle criticises the dogmas partly by opposing to them facts that contradict them, partly by pointing out the natural and historical contradictions of reason. Religious apologetics is thus reduced to revelation, which must itself submit to the critical examination of the historical facts upon which it is based. Nothing essential, Dr. Delvolve